

THE
BANNER OF THE COVENANT.

For Christ's Crown and Covenant.

CONDUCTED BY THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
 REFORMED PRESBYTERIAN CHURCH.

JUNE, 1849.

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WILLIAM S. YOUNG, PRINTER.

NOTICES.

☞ The very valuable article on Romanism which is commenced in our present No. will be completed in our next. As will be seen by the introductory note prefixed to it, it was originally prepared as an appendix to Dr. Edgar's work on the "Variations of Popery;" and in order to accommodate those who may wish to have it bound up with that work, it will be published in an extra form, which may be had at five cents a copy. Any who may wish to be supplied, will please send on their orders, which will be duly attended to, and to subscribers of the Banner will be forwarded with their copies.

☞ We have received the highly honourable testimonial of respect from the faculty of Miami University to the memory of Mr. James Renwick McMillan, whose lamented removal is referred to in the present No. We regret that this communication has reached us too late to be issued in this No. but it will appear in our next, when we hope it will accompany an obituary notice or short memoir of this excellent young man, whose early departure has caused so much heartfelt regret.

ENGRAVING OF THE LATE DR. McLEOD.

A fine engraving of the late Rev. Dr. Alexander McLeod is now published. As a likeness, it is admirable; and as a work of art, superior. The price is 75 cents a copy, and may be had by applying to Alexander McLeod, 79 Marion Street, New York. For one dollar sent, it will be carefully transmitted by mail, and the postage paid, as ordered.

NOTICE.—Those congregations who did not forward their contributions for the Seminary last year, are respectfully notified of the action of Synod calling upon them to forward them immediately. The debt accumulated by this inattention is due to the Treasurer of Synod, who has advanced the money. It is hoped that those concerned will feel, and at once discharge their obligations. (See Minutes of Synod.)

The General Synod having directed that a new edition of the Testimony be published, and that the Book of Discipline be appended to it, Sessions and Presbyteries are requested to forward their orders to the Treasurer of Synod, Mr. Geo. H. Stuart, No. 14 Strawberry St., Philadelphia, as soon as possible. It is proposed to stereotype the work, and it will be necessary to dispose of from 700 to 800 copies in order to defray the first cost of publication. The work will be brought out in a style much superior to the last edition, and its cost will be not over 31½ cents per copy. As soon as the prime cost is guaranteed, it will be put to press. The Book of Discipline will not be published except in connexion with the Testimony.

DOMESTIC MISSIONS.

The undersigned gives notice that at the last meeting of Synod, he was appointed Treasurer for *Domestic* as well as *Foreign Missions*. All moneys for either will therefore be remitted to him.

It will be observed by the action of Synod, that all moneys devoted to Domestic Missionary purposes within the bounds of any congregation or Presbytery, are required to be made known to the Board in this city, so that all the funds raised may appear in the Treasurer's Annual Report.

GEO. H. STUART, Treasurer, Philadelphia.

Banner of the Covenant.

JUNE, 1849.

Romanism.

[From the Protestant Quarterly Review.]

POPERY IN THE UNITED STATES.

BY REV. JOHN N. McLEOD, D. D., NEW YORK.

This article was prepared at the earnest solicitation of the publisher of "Edgar's Variations of Popery," and was intended to appear as an appendix to that work. It was in readiness at the date below, August 1st, 1848, and for adequate reasons was withdrawn from the publisher's hands. It now appears precisely as it was first prepared.

The picture of Romanism which Dr. Edgar presents to the world in his "Variations of Popery," is, in many of its aspects, rough and forbidding. It is, however, a good daguerreotype. If, therefore, there be much in it that is offensive, it is the fault of the original of the picture, and not of the artist, or of the light which he employs as the instrument to engrave it. If the worth of a portrait consists mainly in its resemblance to the original, then does the author of the "Variations" deserve the thanks of the community, for he has shown us in the light of its own revelations, what popery was, and is, and will continue to be, until the predestined period of its downfall shall arrive.

"Bossuet's Exposition," and also his "History of the Variations of the Protestant churches," to which there is immediate reference in the preceding work, were written towards the close of the seventeenth century. And they constitute together one of the most adroit apologies for the papal superstition which are to be found on record. Appearing immediately after the chief triumphs of the reformation, their great design is to smooth down the asperities, and conceal the more forbidding features of the Romish system, and by persuading men that it has been misrepresented by Protestants, win them back to the bosom of mother church. The learned bishop, however, does not confine himself to a defensive armour. He very skilfully, though covertly, attacks the citadel of Protestantism, and endeavours to undermine its foundations.

His assumption is that the existing variety in the forms and statements of Protestantism necessarily involves disagreement and uncertainty as to its fundamental principles, and hence he concludes that the whole is a deception—an undefinable phantom, leading men astray to their ruin. But the assumption is false. Circumstantial variety is perfectly consistent with essential unity, and the universe is full of illustrations of the fact. How varied are the form, size, character, colour, and pursuits of men, of different ages, times, and places, and yet all of every generation possess the essentials of humanity. Humanity deteriorated in perdition, and improved to its heavenly sublimation, is hu-

clesiastical seminary 1, academies for young ladies 2, catholic schools 12, hospital 1, charitable and pious societies 11, catholic pop. 75,000.

Diocese of Philadelphia.—Churches 74, chapels 8, clergymen on the mission 55, clergymen otherwise employed 8, priests ordained within the year 6, ecclesiastical seminary 1, clerical students 25, literary institutions for boys 4, literary institutions for girls 5, charitable institutions 4, catholic population about 120,000.

Diocese of New York.—Clergymen on the mission 71, clergymen otherwise employed 17, ecclesiastical seminary 1, clerical students 22, literary institutions for young men 2, do. ladies 5, institutions under sisters of charity 11.

The editor of the almanac remarks here: "The information received by the editor has not enabled him to give the number of churches and stations in the separate dioceses of New York, Albany, and Buffalo. The number of churches in the three is upwards of 130."

Diocese of Albany, N. Y.—Clergymen 34, charitable institutions 2.

Diocese of Buffalo, N. Y.—Clergymen 18, charitable institution 1, female academy 1, school 1.

Diocese of Milwaukee, Wn.—Churches or chapels built 37, in progress of building 13, missionary stations 42, clergymen 35, theological seminary 1, college 1, religious communities 4, catholic population 40,000.

Archdiocese of St. Louis, Mo.—Churches 51, other stations about 25, clergymen on the mission 54, clergymen otherwise employed 22, ecclesiastical seminaries 3, Indian missions 2, colleges for young men 2, female religious communities 16, academies for young ladies 8, schools 12, charitable institutions 7.

Diocese of Vincennes, Ia.—Churches and chapels 51, clergymen in the ministry 38, clergymen otherwise employed 8, theological seminary 1, ecclesiastical students 17, religious communities 4, literary institutions for young men 2, female academies 8, schools under direction of brothers 5, catholic population about 30,000.

Diocese of Pittsburgh, Pa.—Churches 57, clergymen 41, clerical students 25, religious communities 4, catholic population 35,000.

Diocese of Little Rock, Ark.—Churches 6, churches building 4, stations 10, clergymen on the mission 6, otherwise employed 1, ecclesiastical students 3, seminary for young men 1.

Diocese of Nashville, Tenn.—Churches 6, chapels 3, stations 20, clergymen 7, societies of sacred heart 5, ecclesiastical seminary 1, academy for young men 1, academy for young ladies 1, school for coloured people 1, temperance societies 2, circulating libraries 2, number of catholics about 1,500.

Diocese of Hartford, Ct.—Churches 12, clergymen 10, churches building 3.

Diocese of Dubuque, Iowa.—Churches 13, stations 9, Indian missions 2, clergymen 9, religious academies 3, catholic population 6,500.

Archdiocese of Oregon City, On.—*Diocese of Walla Walla.*—Churches 13, station 1, clergymen 24, academies 3, catholic population nearly 8,000.

Diocese of Mobile, Ala.—Churches 12, churches building 4, stations 30, clergymen 19, ecclesiastical seminary 1, college for young men 1, female academies 4, charitable institutions 7, catholic population 11,000.

Diocese of Boston, Mass.—Churches 52, several churches building, other stations numerous in each state, clergymen on the mission 44,

clergymen otherwise employed 5, catholic college for young men 1, schools numerous, catholic population upwards of 80,000.

On page 273 of the almanac it is added, "From the preceding statements, we find that within the territory of the United States there are 3 archbishops, 24 bishops, 890 priests, and 907 churches; 20 priests have died, whence it follows that during the past year there has been an accession of 76 to the number of priests, and 95 additional churches have been erected or dedicated." And again, on the same page, the whole catholic population is estimated at 1,190,700.

On page 259 we have the following statement: "Grand total of clergymen in the United States 919."

With regard to the foregoing statistics it may be observed, that under an appearance of great precision, there is really much indefiniteness with respect to several of the more important items. Thus, for example, the number of the population in the great dioceses of New York and St. Louis is not given. The same is true of the dioceses of Richmond and Hartford, and of the number in others but a general estimate is presented. The difficulty in arriving at numerical accuracy in regard to a population so scattered and fluctuating, has been already admitted. Still we are convinced that the estimate made by the compilers of the almanac is entirely too low; and we come to this conclusion, *first*, from the disagreement of the Roman Catholic authorities themselves. In an article in the "History of all the religious denominations in the United States," headed "Roman Catholic Church," and written by Professor W. Jos. Walters of Philadelphia, the Roman Catholic population is estimated at, the highest calculation, 1,300,000. This was written in 1843 or 1844. In 1848, four years after, the almanac gives the number 1,190,700. A difference of 109,300 less, and yet undoubtedly the amount of immigration and addition was much larger during these years than ever before existed. In 1842, Bishop Rosati, of St. Louis, estimated the number at 1,500,000; and as far back as 1838, Bishop England published the number at 1,200,000. According to the almanac, it is less now than it was ten years ago, and yet the vast increase of "catholicity" is the continual boast of its adherents. It is evident from their own authorities that the number doubles itself in, say, seven years. If we then take the estimates either of the prelates of St. Louis or Charleston as our guide, the number arrived at will be some *three millions* in 1848-9. This is the number of the Roman Catholic population as now usually received by intelligent Protestants. But again, "During the year ending September 30, 1847," says the N. Y. Sun, "239,480 emigrants landed on the shores of the United States. We have conversed with intelligent individuals engaged in the emigration business, and the uniform opinion has been that of all the persons arriving from foreign countries, especially Germany and Ireland, two-thirds are in connexion with the Roman Catholic church." Say but one-half are Romanists, and this would give the number arriving in that year at 119,740. The calamities of Ireland, and the revolutions of the continent of Europe, have greatly swelled the tide of foreign immigration during the current year; and the facts taken in their proper connexions will show that the number above assigned to the papal population here is not an over estimate.

Remarking upon the proceedings of the great provincial council held by order of the Roman Pontiff, in the city of Baltimore, May, 1846,

the editor of the American Protestant says: "This council has taught us that we have not over-estimated the Roman Catholic population in the United States. The council considered the importance of introducing immediately into this country 2,300 more priests than there are at present, that there may be one priest to every thousand souls. They publish for 1846, 762 priests in the United States. Add to these 2,300, and you will have 3,062. Now, according to this, giving to each priest 1000 souls, the Roman Catholic population is *three millions and sixty-two thousand.*"

Recapitulation.—About fifty-eight years since, the first papal see was created by the Pope in these United States, and there are now, in August, 1848—Archdiocesses and diocesses, 30. Churches, 907. Other stations, 562. Ecclesiastical institutions, 22. Male religious institutions, 19. Literary institutions for males, 25. Female religious institutions, 53. Female academies, 74. Charitable institutions, 95. Clerical students, 217. Clergy of various grades, 1000. Whole population, (corrected estimate,) *three millions.*

The "Report of the Commissioner of Patents," an official document published in Washington, gives the whole population of the United States, in 1847, at *twenty millions, seven hundred and forty-six thousand.* Thus it appears, that *Roman Catholics compose about one-seventh of the entire population.* In the above calculations, no reference is had to the vast territories which have recently become the property of the Union, by the ratification of the treaty with conquered Mexico. A large part of the population is known to be Roman Catholic, and, to an extreme, ignorant, superstitious, priest-ridden, and unmanageable. It is indeed true, that the proposed article in the treaty, guarantying special toleration to the papal religion, was stricken from it by the government of the United States before the ratification: but the population is there; and it will add essentially to the burdens of the State, and to the home heathenism, which the church must labour to bring to the truth as it is in Jesus Christ. Whatever prospective advantages may result from the opening up of this vast country to the labour and enterprise of the world, and from the bringing of its population under a better influence as regards knowledge, morality, and religion, the immediate effect of its annexation to our Federal Union will certainly be to increase the power and confidence of Romanism, and the consequent danger to our free institutions. We have not, as yet, before us the means of reliable information on the subject, but there is evidence enough to show that the *thousand*, which we have given as the number of the clergy, will be increased by hundreds, and the *three millions of people*, by many thousands. The New York Observer, of July 22d, 1848, presents to us the following picture, drawn by the pencil of General Houston, at present a Senator in Congress from the State of Texas, and undoubtedly an unprejudiced witness. At the celebration, in Lancaster, of the fourth, General Houston held the following language, as reported by the Lancaster Union:

"He said that one great evil under which they suffered in Texas, before the revolution, was the Catholic priesthood, who were bigoted, intolerant, and cruel; that the circulation of the Bible was prohibited; that there were no newspapers printed in Texas, except one little one called a "thumb paper;" that whenever any one attempted to print or publish one, the priests would catch him and send him over the Rio

Grande in irons, to be tried by their fellow-priests, and perhaps to be burned as a heretic. So intolerant and oppressive was the priest-ridden government of Mexico, that a man was not allowed to plant half a dozen hills of potatoes, unless he obtained the consent of the Alcalde, who was generally a priest."

The power of popery in the United States.—In the mighty establishment which we have thus been presenting, there is *power*—a power of numbers, of organization, of mind, of money, and of mischief incalculable.

Number is power.—This is true, especially in a republican country, where the right of suffrage is almost universal, and the existing administration of the government made at once through the ballot-box. Differing in this, as in many other things, from the other classes of the population, Roman Catholic citizens act in masses, they support their own men, or those whom they think will best subserve their interests. They make the religious control the secular, and are governed by the great principle that a man's religion should direct him in all things. It is said of the Roman Catholic prelate of New York, when a few years since he deemed it proper to speak out on the subject of politics, that he gave to his people, on the eve of a contested election, the following advice: "Your religion is more to you than any thing else, vote for the men that will support your church." Whether the gentleman referred to, used the precise words above quoted, we presume not to say; but we know that his conduct at the period alluded to, spoke this language, and that it expresses a principle of the great community of which he is so prominent an officer. Romanism is as much a perversion of the right and the true, as a compound of the false and the wrong; and relieving the sentiment, above expressed, from its papal perversions, we would commend it to all protestants as a scriptural rule of action. A man's religion (and let him take care that it is the true religion,) should direct him in all things—in the choice of civil rulers, as well as in matters more properly spiritual. The Bible is designed by its author as the universal rule of human conduct. Let protestant Christians withhold all power from the enemies of their religion, and give civil and political power to those only who will use it for the promotion of a divinely prescribed morality, and the continuance and encouragement of the religion of the Son of God. If the Protestant church, in her various departments, will act upon this principle, and in unison, instead of treating political concerns in the spirit of an infidel indifference, she will best promote the interests of the State, and hold in check the growing power of the papal population, without infringing on any of their civil rights and immunities.

But to return from the digression. By acting upon the principle of supporting those who will support their church, and by moving as much as possible together, in their different localities, Roman Catholics have made the most of their numerical power. They have frequently been able to dictate to the political parties, between whom, in particular places, they may have held the balance of power; they have secured the introduction of many of their own men to official stations, and they have obtained large grants of money for the support of their sectarian institutions.

The present year has witnessed the scene of a Romish Prelate officiating in the hall of the House of Representatives at the seat of govern-

ment. Jesuits and Jesuitism have been publicly commended on the same floor, and the government of the country has, for the first time, appointed a minister to the court of his holiness at Rome. May be it is expected by our sagacious civilians that the Pope is about to turn republican. He will do so, at least for a time, if he finds there is no other way to save his triple crown. While he lives, however, the crown will be there, "though the liberty cap may cover it." Our main purpose here is to show the power that its numbers give to Popery in our country. To the influence which their numbers give to Romanists on the education and religion of the people, we shall advert in other connexions.

The Roman Catholic Church has also the power of efficient organization. The elements of power depend much for their efficiency on arrangement and combination. An army without arrangement, without discipline, and without adequate leaders, would be comparatively powerless, whatever might be its numbers. The three millions of Roman Catholics, under the direction of their thousand priests, form a mighty army in our country, and their organization is thorough and complete. The Government is a despotism. The union of the whole under one visible head, and the interlinking of all together in one chain of responsibility, the first link of which is fastened to the foot of St. Peter's chair, forms an element of power such as appertains to no other organization. The inferior clergy move the people, and the bishops move the inferior clergy, and the bishops are themselves moved by the Pope at Rome, to whom they are bound to render, periodically and in person, an account of their stewardship. The papal establishment is undoubtedly an admirable piece of machinery, well calculated to answer its end, and moving on with comparatively little friction. One will move the whole. It behooves the community to understand what this imperium in imperio, this government within the government of our country is, and what are its aims and inevitable tendencies.

The papal organization in the midst of us is eminently a *foreign establishment*. The great majority of its clergy are foreigners, with a foreign education and foreign sympathies. It is sustained chiefly by foreign immigration. Its institutions are called by foreign names, and to a very great degree supported from foreign treasuries. And a foreign prince, the Roman Pontiff, is its acknowledged irresponsible head. Thus, for example, North America is one of the provinces of the See of Rome. We republican Americans live in one of the "ultra-marine" provinces of Pope Pius the ninth. Convents, and nunneries, and monastic orders, like those of ancient times, and bearing the old designations, are every where established among us. We have the "Dominican Convent" in Wisconsin, and the "Convent of the Sacred Heart" in St. Louis, and the "Noviciate of the Society of Jesus" in the same locality. "Sisters Pretiosissimi Sanguinis," are found in Ohio, and to the names of many of the clergy the significant initials S. J. (denoting the Jesuit) are appended. All this indicates that Popery is the same organized system here that it is in the despotic governments of the old world, and that it has been in former ages. A retrospect of the pages of its history in the United States will show that it appears under less concealment now than formerly. Far more of its proper nomenclature is in use now than in past years, and its writings, and public appearances, present it in its own proper dress, to a far greater

degree than in past periods of its history. It feels its power. And that power it will exercise. The power of popery is an organized power. It keeps all their parts in their places, and its whole agency in active operation to effect its definite, high, and dangerous aims.

But, again, *the power of popery involves mind in peculiar manifestation.* The intellectual history of popery and protestantism in contrast is before the world. And the main difference between them is, that in popery we see mind in chains,—in protestantism, mind at liberty. The products of both are visible, and in startling comparison. The operation of popery upon the intellect of the masses of men has been to enfeeble it, to keep it in ignorance, to induce it to receive the manufactured opinions of others, instead of the elaborations of its own faculties. To take even its religion from the hands of man, instead of receiving it for itself from God, through the medium of his own blessed revelation. The operation of protestantism, on the other hand, has been to set mind free from the shackles of a false religion, to teach it its personal responsibilities, to educate it for self-management, and to persuade it to choose the true religion for its own present and eternal welfare. The history of intellect under the development of the protestant principle is the history of human improvement. Its grand and crowning triumphs are, however, yet to come, when Christianity shall fill the world, and when every thing in personal character and social institutions shall be regulated by the gospel of the blessed God.

Protestantism laid the foundations of the American republic, and to it we are indebted for any peculiar excellencies of mental development which our country exhibits.

We do not deny that there is mental power in the Roman Catholic church in the United States. But it is evident that very much of that power is wasted in the effort to manage and aggrandize its own sect. Looking upon all protestant denominations as enemies, and having no common Christianity to promote in unison with them, it wraps itself up in the mantle of its own selfishness, and directs all its exertions to the maintenance of its hold upon its own adherents, and the proselytism of others to the faith. Having so much to conceal, like a large share of the diplomacy of the nations, its influence is squandered upon plans of party management, and mere sectarian extension. And thus mind is cramped, belittled and enfeebled. The great effort of the papal hierarchy is, to cast all in the mould of its own exclusiveness.

We presume that, as a general rule, the Roman Catholic population in the United States are more intelligent than that of the foreign countries from which the major part of them have come. But this is to be attributed to the influence of our enlightened institutions. The light is shining around them, and the eye will open to its revelations. We are persuaded, however, that the intelligence of the papal population is far below that of the protestant churches in the same localities. And the reason is evident. The Bible is the text-book of protestant education.

The Almanac for 1848 furnishes a list of sixteen Catholic periodicals. Of these, twelve are weeklies, one a monthly, one a quarterly, and two are annuals. This is certainly a very small number for a population of three millions with a thousand clergymen. The weeklies are little more than newspapers, and the quarterly is edited by a convert from Unitarianism, whose main effort seems to be to bring others to the bosom of mother church, where, after years of wandering, he is now reposing. Of the annuals, one is the Almanac we have so frequently

quoted, and the character of the other may be learned from the title which we recite as it stands. "Ordo Divini Officii Recitandi, Missæque Celebrandæ, Juxta Rubricas Breviarii ac Missalis Romani." The Order of reciting the Divine Office, and of celebrating Mass according to the Rubrics of the Breviary and Roman Missal. Published, about the first of September, by F. Lucas, Jun., Baltimore.

In the United States the press is free, and in its periodical publications we have an index of the mind which is in operation. Here much of its intellectual and moral character appears. The Roman Catholic periodical press may be seen and examined without difficulty. Let an impartial investigation of its character be made, and we think the enlightened verdict will be, that there is no evidence of a higher order of mind in it; and that such mind as it presents is all employed in the effort to maintain and extend the papal religion. And so we may say of the literature of Romanism generally in the United States. There is, no doubt, learning in the papal seminaries, but it is mainly the learning of convents and nunneries; the learning which educates to superstitious submission, and which excludes the immediate direction of the word of God. A large part of the management of the Roman Catholic institutions is undoubtedly in the hands of Jesuit priests, and the enlightened world knows that the great subject of their study is human nature as they find it, that having discovered its peculiarities in the individual case, they may make it, if possible, a bond-servant to Rome.

Protestant education in the United States is either immediately based on the common Christianity, or indirectly and yet powerfully influenced by it. A free Bible directs it. And it may be known by its fruits. Take, for example, the educated mind of the country as it appears in the periodical press of all the anti-papal communions. It is mind free, enlightened and powerful. It is indeed often in error. But it gives reasons for its errors. These reasons may be subjected to investigation, and thus exposed and neutralized, and, ultimately, truth discovered comes out triumphant from the conflict. The Christian press is continually giving to the world profound and practical expositions of the word of God, learned and earnest discussions of Christian doctrine, strong and well applied appeals in favour of individual and social morality, and reasonings upon the condition of the world as illustrating the providence of God, and affecting the freedom and happiness of our own country, and mankind generally. In all this the Protestant clergy have a large share of the labour.

But what, we may ask, are the thousand Roman Catholic priests doing through the press to enlighten the country? Where are the contributions of the papal hierarchy to its religious literature? Where can they be seen treading the higher walks of sanctified learning for the benefit, temporal and eternal, of our vast and rapidly increasing population? We are aware that, of late years, the papal priesthood are more frequently than formerly taking the pulpit and giving their productions in defence of their system to the world, through the newspaper reporters. An occasional religious romance, presenting something of the poetry of Romanism, and a smart tract like "Kirwan unmasked," are now and then appearing, but these are demanded by the necessities of the case, and are evidently mainly intended to prevent the sheep from wandering from the fold. They do not affect our position, which is, that Romanism, as such, has very little literary charac-

ter in the United States, and that what it has, is not contributed to the common stock, but is thoroughly subservient to its own sectarianism.

If ignorance be the mother of devotion, it is better for men that they remain uninformed. If the United States are an intellectual, educated and religious community, they are so irrespectively of Roman Catholic tuition.

[To be continued.]

Psalmody.

DR. WATTS' PREFACE.

We have been requested, by a venerable and much esteemed elder, to republish Dr. Watts' Preface to his Book of Psalms. Many of our readers may have seen it before, but it will probably be new to most of them. It cannot fail to excite surprise and severe reprobation, to find such language as Dr. Watts employs used in regard to the writings of men who spoke as they were moved by the Holy Ghost, and certainly it is passing strange that a work composed on such principles should receive the approbation of so many Christians. We have reason to hope that this subject will soon command more attention than heretofore, and we trust that the time will soon come, when the followers of the Redeemer will no longer forsake the living waters of an inspired psalmody, for the broken cisterns of human inventions.

While we sing the praises of our God in his church, we are employed in that part of worship which, above all others, is the nearest akin to heaven; and it is a pity that this, of all others, should be performed the worst upon earth. The Gospel brings us nearer to the heavenly state than all the former dispensations of God amongst men: and in these last days of the gospel, we are brought almost within sight of the kingdom of our Lord; yet we are very much unacquainted with the songs of the NEW JERUSALEM and unpractised in the work of praise. To see the dull indifference, the negligent and thoughtless air that sits upon the faces of a whole assembly, while the Psalm is on their lips, might tempt even a charitable observer to suspect the fervency of inward religion, and it is much to be feared, that the minds of most of the worshippers are absent or unconcerned. Perhaps the modes of preaching in the best churches still want some degree of reformation; nor are the methods of prayer so perfect as to stand in need of no correction or improvement; but, of all our religious solemnities, PSALMODY is the most unhappily managed; that very action, which should elevate us to the most delightful and divine sensation, doth not only flat our devotion, but too often awakens our regret, and touches all the springs of uneasiness within us.

I have been long convinced that one great occasion of this evil arises from the matter and words to which we confine all our songs. Some of them are almost opposite to the spirit of the gospel; many of them foreign to the state of the New Testament, and widely different from the present circumstances of Christians. Hence it comes to pass, that when spiritual affections are excited within us, and our souls are raised a little above this earth in the beginning of a Psalm, we are checked on a sudden in our ascent towards heaven, by some expressions that are most suited to the days of *carnal ordinances*, and fit only to be sung in the *worldly sanctuary*. When we are just entering into an evangelical frame, by some of the glories of the gospel presented in the brightest figures of JUDAISM, yet the very next line, perhaps, which the clerk parcels out unto us, hath something in it so extremely *Jewish* and cloudy, that darkens our sight of God the Saviour. Thus, by keeping too close to DAVID in the house of God, the veil of Moses is thrown over our hearts. While we are kindling into divine love by the meditations of the *loving-kindness of God, and the multitude of his tender mercies*, within a few verses some dreadful curse against men is proposed to our lips:—That *God would add iniquity unto their iniquity, nor let them come into his righteousness, but blot them out of the book of the living*, (Psal. lxi. 26, 27, 28,) which is so contrary to the New Commandment of *loving our enemies*; and even under the Old Testament, is best accounted for, by referring it to the spirit of prophetic vengeance. Some sentences of the PSALMIST, that are expressive of the temper of our own hearts,

and the circumstances of our lives, may compose our spirits to seriousness, and allure us to a sweet retirement within ourselves; but we meet with a following line, which so peculiarly belongs but to one action or hour of the life of *David*, or of *Asaph*, that breaks off our song in the midst; our consciences are affrighted, lest we should speak a falsehood unto God:—Thus the powers of our souls are shocked on a sudden, and our spirits ruffled, before we have time to reflect that this may be sung only as a history of ancient saints; and perhaps, in some instances, that salvo is hardly sufficient neither: besides, it almost always spoils the devotion, by breaking the uniform thread of it: for while our lips and our hearts run on sweetly together, applying the words to our own case, there is something of divine delight in it; but at once we are forced to turn off the application abruptly, and our lips speak nothing but the heart of *David*. Thus our own hearts are, as it were, forbid the pursuit of the song, and then the harmony and the worship grow dull of mere necessity.

Many ministers, and many private Christians, have long groaned under this inconvenience, and have wished, rather than attempted a reformation. At their importunate and repeated requests, I have for some years past, devoted many hours of leisure to this service.

Far be it from my thoughts to lay aside the book of Psalms in public worship; few can pretend so great a value for them as myself. It is the most artful, most devotional, and divine collection of poesy;—and nothing can be supposed more proper to raise a pious soul to heaven, than some parts of that book; never was a piece of experimental divinity so nobly written, and so justly revered and admired: but it must be acknowledged still, that there are a thousand lines in it which were not made for a church in our days, to assume as its own: there are also many deficiencies of light and glory, which our Lord *JESUS*, and his apostles, have supplied in the writings of the New Testament; and with this advantage I have composed these spiritual songs, which are now presented to the world. Nor is the attempt vain-glorious or presuming; for in respect of clear evangelical knowledge, *The least in the kingdom of heaven is greater than all the Jewish prophets*, Matt. xi. 11.

Now let me give a short account of the following composes.

The greatest part of them are suited to the general state of the Gospel, and the most common affairs of Christians. I hope there will be very few found but what may properly be used in a religious assembly, and not one of them but may well be adapted to some seasons, either of private or public worship. The most frequent tempers and changes of our spirit, and conditions of our life, are here copied, and the breathings of our piety expressed according to the variety of our passions, our love, our fear, our hope, our desire, our sorrow, our wonder, and our joy, as they are refined into devotion, and act under the influence and conduct of the blessed Spirit; all conversing with God the Father by the new and living way of access to the throne, even the person and mediation of our Lord *JESUS CHRIST*. To him also, even to the *Lamb that was slain, and now lives*, I have addressed many a song; for thus doth the Holy Scriptures instruct and teach us to worship, in the various short patterns of Christian *Psalmody* described in the *Revelation*. I have avoided the more obscure and controverted points of Christianity, that we might all obey the direction of the Word of God, and *sing his praises with understanding*.—Psal. xlvii. 6. The contentions and distinguishing words of sects and parties are secluded, that whole assemblies might assist at the harmony, and different churches join in the same worship without offence.

If any expressions occur to the reader, that savour of an opinion different from his own, yet he may observe, these are generally such as are capable of an extensive sense, and may be used with a charitable latitude. I think it is most agreeable, that what is provided for public singing, should give to sincere consciences as little disturbance as possible. However, where any displeasing word is found, he that leads the worship may substitute a better, for (blessed be God) we are not confined to the words of any man in our public solemnities.

The whole book is written in four sorts of metre, and fitted to the most common tunes. I have seldom permitted a stop in the middle of a line, and seldom left the end of a line without one, to comport a little with the unhappy mixture of reading and singing, which cannot presently be reformed. The metaphors are generally sunk to the level of vulgar capacities. I have aimed at ease of numbers and smoothness of sound, and endeavoured to make the sense plain and obvious. If the verse appears so gentle and flowing as to incur the censure of feebleness, I may honestly

affirm that sometimes it cost me labour to make it so. Some of the beauties of poesy are neglected, and some wilfully defaced, I have thrown out the lines that were too sonorous, and have given an allay to the verse, lest a more exalted turn of thought or language should darken or disturb the devotion of the weakest souls. But hence it comes to pass, that I have been forced to lay aside many hymns after they were finished, and utterly exclude them from this volume, because of the bolder figures of speech that crowded themselves into the verse, and a more unconfined variety of number, which I could not easily restrain.

These, with many other divine and moral composesures, are now printed in a second edition of the poems entitled *Hora Lyrica*; for, as in that book I have endeavoured to please and profit the politer part of mankind, without offending the plainer sort of Christians, so in this it has been my labour to promote the pious entertainment of souls truly serious, even of the meanest capacity, and at the same time (if possible) not to give disgust to persons of richer sense, and nicer education; and I hope, in the present volume, this end will appear to be pursued with much greater happiness than in the first impression of it, though the world assures me the former has not much reason to complain.

The whole is divided into three books.

In the *first* I have borrowed the sense and much of the form of the song, from some particular portions of Scripture, and have paraphrased most of the doxologies of the New Testament that contain any thing in them peculiarly evangelical; and many parts of the Old Testament, also, that have a reference to the times of the *Messiah*. In these I expect to be often censured for a too religious obscurity of the words of Scripture, whereby the verse is weakened and debased according to the judgment of the critics. But as my whole design was to aid the devotion of Christians, so more especially in this part: and I am satisfied I shall hereby attain two ends, viz.—assist the worship of all serious minds, to whom the expressions of Scripture are very dear and delightful, and gratify the taste and inclination of those who think nothing must be sung unto God but the translations of his word. Yet you will always find in this paraphrase dark expressions enlightened, and the *Levitical* ceremonies and *Hebrew* forms of speech changed into the worship of the gospel, and explained in the language of our time and nation; and what would not bear an alteration, is omitted and laid aside. After this manner should I rejoice to see a good part of the book of *PSALMS* fitted for the use of our churches, and *DAVID* converted into a Christian:—But because I cannot persuade others to attempt this glorious work, I have suffered myself to be persuaded to begin, and have, through divine goodness, already proceeded half way through.

The *second part* consists of hymns, whose form is mere human composure; but I hope the sense and materials will always appear divine. I might have brought some text or other, and applied it to the margin of every verse, if this method had been as useful as easy. If there be any poems in the book that are capable of giving delight to persons of a more refined taste and polite education, perhaps they may be found in this part; but except they lay aside the humour of criticism, and enter into a devout frame, every ode here already despairs of pleasing. I confess myself to have been too often tempted away from the more spiritual designs I proposed, by some gay and flowery expressions that gratified the fancy; the bright images too often prevailed above the fire of divine affection; and the light exceeded the heat. Yet, I hope, in many of them, the reader will find, that devotion dictated the song, and the head and hand are nothing but secretaries to the heart. Nor is the magnificence or boldness of the figures comparable to that divine license which is found in the eighteenth and sixty-eighth *Psalms*, several chapters of *Job*, and other poetical parts of scripture. And in this respect I may hope to escape the reproof of those who pay a sacred reverence to the Holy Bible.

I have prepared the *third part* only for the celebration of the Lord's Supper, that, in imitation of our blessed Saviour, we might sing an hymn after we have partaken of the bread and wine. Here you will find some paraphrases of Scripture, and some other compositions. There are above an hundred hymns in the two former parts, that may very properly be used in the ordinance, and sometimes, perhaps, appear more suitable than any of these last. But there are expressions generally used in these which confine them only to the table of the Lord; and therefore, I have distinguished and set them by themselves.

If the Lord, who inhabits the praises of *Israel*, shall refuse to smile upon this attempt for the reformation of psalmody amongst the churches, yet I humbly hope, that the blessed Spirit will make these composesures useful to private Christians;

and if they may but attain the honour of being esteemed pious meditations, to assist the devout and retired soul in the exercises of love, faith, and joy, it will be a valuable compensation of my labours. My heart shall rejoice at the notice of it, and my God shall receive the glory. This was my hope and view in the first publication; and it is now my duty to acknowledge to him with thankfulness how useful he has made these compositions already to the comfort and edification of societies, and of private persons. And upon the same grounds I have a better prospect, and a bigger hope of much more service to the church, by the large improvements in this edition, if the Lord, who dwells in Zion, shall favour it with his continual blessing.

NOTE.—In all the longer hymns, and in some of the shorter, there are several stanzas included in crotchets, thus, []; which stanzas may be left out in singing, without disturbing the sense. Those parts are also included in such crotchets, which contain words too poetical for meaner understandings, or too particular for whole congregations to sing. But after all, it is best, in public psalmody, for the minister to choose the particular parts and verses of the psalm and hymn that is to be sung, rather than leave it to the judgment or casual determination of him that leads the tune.

NOTE.—Since the sixth edition of this book, the Author has finished what he had so long promised, viz. The Psalms of David, imitated in the language of the New Testament; which the world seems to have received with approbation, by the sale of some thousands in a year's time. It is presumed, that the book, in conjunction with this may appear to be such a sufficient provision for psalmody, as to answer most occasions of the Christian's life:—and; if an author's own opinion may be taken, he esteems it the greatest work that he has ever published, or ever hopes to do, for the use of the churches.

March 3d, 1720.

Practical Essays.

CHRISTIAN LIBERALITY.

We have received from a friend, the copy of a sermon “by the Rev. Alexander P. Goudy, Strabane,” published at Derry, Ireland, on Ps. li. 18, “Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem.” Among many other excellent remarks contained in this sermon, we would transfer the following, and earnestly solicit for them the attention of our readers.—ED.

* * * * * Christian liberality may be said to be both the effect and the cause of the increase of religion in a church. This may appear a palpable paradox—nevertheless, it is an instructive fact. The announcement of such a proposition may seem like reasoning in a circle; but it points to a beautiful and beneficent arrangement of the Most High. It is, on the one hand, true, that God's grace can alone originate genuine Christian generosity—it is as much a Divine gift as faith or hope, and when imparted, one may exclaim with Paul, “Thanks be unto God for his unspeakable gift.” Yet it is also true, that when given and exercised, it not only, like the poor widow's miraculous oil, increases in the pouring out, but operates with a reflex beneficial influence on the individual and church exerting it; its “quality is not strained—it droppeth like the gentle dew from heaven—it is twice blessed; it blesseth him that takes and him that gives;” the clouds of mercy, exhaled from the “hill of Zion,” fall back on it in refreshing and fertilizing “showers of blessing.” We have this principle indicated in many striking passages of the word. “I will bless him that blesseth thee.” “He that soweth bountifully shall reap also bountifully.” They that “water others shall themselves also be watered” of God. “The liberal soul deviseth liberal things, and by liberal things shall he stand.” That is, growing Christian munificence is an effect of Divine grace, and an instrumental cause of increasing it.

It is to be lamented that the churches of Christ have so little reflected on, or sought to test and realize this principle. In viewing their comparative advances on the path of liberality, we are not prepared to admit the truth of the assertion which some have made, that, in proportion to the purity of a church in doctrine, government and worship, has been hitherto its niggardliness in contributing to the cause of truth. Certainly, if this were so, it would be the very reverse of what we

would be entitled to expect. In illustrating this position, it has been affirmed, and that with a confident appeal to statistics, that Hindooism is more liberal than popery, popery than prelacy, and prelacy than presbytery. Without pronouncing any opinion on this point, and while far from admitting the truth of the theory in question, one thing is certain, that presbyterianism, at least in this country, is still miserably behind in its offerings to the Divine treasury. It is a striking fact that a Hindoo family, of highest rank, gives thirty per cent. of its income to (so called) religious purposes. What family in presbyterian Ulster, ay, or in presbyterian Christendom, does as much? The poor blinded devotee on the plains of India, gives more, immensely more, to uphold a cruel and debasing superstition, than the enlightened British Christian to evince his gratitude for his privileges, and carry forward the ark of the living God! What a startling and humiliating contrast! We profess that we know God and love God; but in works, do we not seem to deny him? It is recorded of a venerable old minister, that once, when pleading, at a public meeting, the cause of a deeply interesting charity, he, at the close of his address, sent round a subscription paper, heading it with his own, thus pithily announced—"I sympathize five pounds." This was a practical test by which he would have the sincerity of his own feeling estimated, and which he would have all to apply. It is easy, brethren, to profess emotion, whether of love to man or zeal for God, but how do we prove, it—what practical shape does it assume? If we were to apply some such test to the members of the Christian church—to the presbyterians of Ireland, what response would have to be given? If we were to say to them, at what do you value your principles and your privileges? At what do you value the light amid which you live—the ordinances of which you partake—the manifold and distinguishing advantages which you have so long enjoyed? At what do you value the glory of God? the honour of Christ—the salvation of millions of immortal perishing souls? What, brethren, would be the answer? Would it not—must it not—be from the great mass of our people, we value all these at the rate of a few pence every year? How many are there who could say that they value them, at the utmost, at any thing more than a few shillings? Nay, are there not congregations in the General Assembly who practically declare, year after year, that they value them at nothing at all—that in the whole science of arithmetic there is no formula so fractional as not to be an exaggerated exponent of their feeling! And yet, in many of these congregations, there are large numbers of respectable individuals who are quite ready to affirm, and that most solemnly, that "they are not their own, but bought with a price," and that "the love of Christ constraineth them to live, not unto themselves, but unto him that died for them and rose again." What a spectacle is this before God, and angels, and men! Verily, brethren, if there be one scene on earth which more than another attracts and fixes the indignation of God—which may be supposed to move the very devils themselves to scorn and laughter, it must be that in which a number of men and women, associated together as a church, engage, over the symbols of redemption, to devote themselves, and all that is theirs, to the service of their Lord, and then, immediately after, refuse to give one farthing, or more than a few farthings, to advance his glory, and "save" innumerable "souls from death!"

We believe it to be a literal truth that has been affirmed, regarding the great mass of modern Christians, that where they give a shilling to God, they give a pound to the devil. And even when some are led to give pounds to religious objects, how seldom do they reflect that these are in themselves no absolute proof of Christian liberality. We have spoken of it as a self-denying grace. Without this characteristic it is wholly spurious. We read in the New Testament, that on that memorable occasion, when the rich men were casting their gifts into the treasury, Jesus testified of the poor widow, who cast in her "mite," that "she gave more than they all." For they cast in of their abundance, but hers was a sacrifice—literally "all that she had." Where are they now who would be found to copy her generosity? We have read an anecdote of an opulent worldly-minded professor, who wrote to a Christian friend to ask the name of the secretary of a certain missionary institution, "as he wished to contribute to it his mite." His friend furnished him with the desired information, but added—he hoped he was not going to act so rashly as to impoverish himself, by making over to the mission in question, *his entire property*. We may form some idea of the man's astonishment, when thus reminded of the true meaning and application of the quoted Scripture. And equally amazed would many be now if they reflected on the meaning of the words they misinterpret, when they speak of giving their "mites" to benevolent

purposes. They understand by this, the fragments and fractions of their income—the shreds and patches of their expenditure—the crumbs that fall from their table—the droppings from that ample cistern, which, fed by the perennial streams of Providence, is kept full to overflowing for the supply of a selfish prodigality. They should amend their phraseology. They should not libel the generous and noble-minded widow, whose memory is enshrined in the pages of the New Testament, by insinuating that the example she has set the church is accepted and imitated by them.

Liberality, brethren, let us never forget, is determined entirely by the circumstances in which, and the persons by whom, it is exercised. The gift of a penny may be a munificent act—the donation of a pound may be the grudging contribution of a churl. The struggling mechanic, who gives his shilling, or the poor pious labourer, who gives his sixpence, to a mission of the church, may be infinitely more liberal in the sight of God than the wealthy merchant, or independent farmer, who hands over, to the same object, his five, or ten, or twenty, or even fifty pounds. In the former case there is a sacrifice—in the latter there is none. The former has little to spare—the latter has more than heart can wish. The one feels that in bestowing his little, his earnings will be sensibly impaired—the other knows that if he trebled his benefaction, he would not have a luxury or comfort the less. How few are there who take this view of the matter—who consider that the scriptural ratio of giving is “according as God hath prospered them,” and that there is literally no liberality at all in giving to God that which costs us nothing!

If, my friends, the liberality of the Irish Presbyterians were of a self-sacrificing kind, our missionary income would soon be fifty or a hundred times its present amount, and the coffers of the church would immediately overflow. That it is not so, is owing, no doubt, to the prevailing deadness and formalism of our people; but very much also, I suspect, to the conduct of many of our ministers. A popular, but somewhat homely, orator of the general assembly has said, that “many of our ministers, when a collection day is coming round, seem to consider it their principal duty to stand sentry over their hearers’ pockets.” And unquestionably there is too much ground for the sarcasm. There is an unwarrantable timidity—an infidel delicacy operating with many of the brethren which seals their lips on the subject of money in the pulpit. Swayed by this feeling in their own minds, or absurdly dreading lest their income should be impaired—or meanly deferring to the vile allusions to clerical rapacity, uttered by their scoffing hearers—they are afraid or ashamed to preach on the subject at all; or if they do approach it, they introduce and dwell on it, as if apologetically, “with bated breath and whispering humbleness.” Was this the mode, let us ask, in which prophets and apostles treated it? No, brethren, they kept not back any part of the “whole counsel of God.” They knew that “if they pleased men, they should not be the servants of Christ.” Listen to the prophet Malachi, how he denounces the hoarding covetous crew of professors in his day. Personating the great Jehovah, he exclaims—“Will a man rob God? But ye say wherein have we robbed thee? In tithes and in offerings—ye are cursed with a curse—ye have robbed me this whole nation.” And what says the apostle James to the wealthy and hard-hearted worldlings of his day? “Go to, now, ye rich men, weep and howl, your riches are corrupted—your garments are moth-eaten—your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as fire.” There is here a searching, and vigorous, and honest style of speaking, and that on a very delicate topic; for nothing is considered so *delicate* with your respectable, well-dressed, well-to-do class of professors, as an appeal to the pocket! We say, let the ministers of the gospel imitate it and adopt it. They cannot go far astray in copying an apostle or a prophet. Let them frequently and faithfully denounce their close-fisted, grasping, collection-eschewing hearers. Let them declare, openly, that the wealthy man who gives comparatively but a trifle every year to support the gospel at home, or extend it abroad, is neither more nor less than a hypocrite; and though he may lift up his eyes to heaven, is, nevertheless, on the straight road to hell. Let them tell the church that “covetousness is idolatry”—that the drunkard or the fornicator is quite as good a man as the miser—that worshipping mammon is as bad as bowing down before any other false god, and that the robbery of Jehovah is the worst of all robberies. Let them tell the church’s members that their bank notes and their guineas have been given them by God, not to be consumed on their lusts, but to promote his glory and the salvation of souls; and that if not consecrated to this purpose, they will “eat into their flesh as fire,” and be a “swift witness” against them in that great day, when, stripped of their wealth, they will stand trembling before him who gave it, to render “an account of their stewardship.”

Brethren, we believe that such testifying as this, on the part of Christ's ambassadors, backed by an equally faithful and impartial discipline, would not be without its effect. At all events, we are bold to say, it has not hitherto been extensively tried. Some instrumentality is surely needed, which, by the blessing of Heaven, would bring the church back to a sense of her duty in this matter. One thing is certain—our church will not "prosper or be in health" till a more abounding measure of liberality be poured out upon her. Till some such spirit leaven her, as was evinced, of old, at the erection of the tabernacle, when "Moses had to restrain the people from giving"—as will lead men to inquire, not how little can we give and save appearances, but how much dare we keep back from the cause of God and the salvation of our fellow-men? Let us, as "the Lord's remembrancers," plead with him for the bestowal of this blessing on our church. "Who knows but he will open the windows of heaven and pour us out a blessing, that there shall not be room enough to receive it?" If he hear and answer this prayer of his servants, then will he, emphatically, "do good to Zion," and prepare for "building the walls of Jerusalem."

Lastly, the subject we have been considering, suggests to all of us the serious inquiry, whether, in our several spheres of duty, we are exerting ourselves to procure for "Zion" that "good" which we implore for her from God. The royal prophet of Israel hath left us an example in this. In our text, he prays that God would "do good to Zion." If we look at his language, in the 122d Psalm, we find that he does not content himself with barren prayers, but registers his determination to exert himself for this object—"Because of the house of the Lord our God, *I will seek thy good.*" It is his solemn, his deliberate, his unwavering purpose. As if he said—"I, although a king, invested with royal dignity, occupied and embarrassed with royal cares—I, in the position in which God has placed me, with all the talents he has intrusted to me—with all the means I can use, and all the influence I can command—I, by the help of his grace, will do what in me lies, for the welfare of the 'church of God.'" Let us, brethren, "go and do likewise."

Let it not be said or thought, by any within the hearing of my voice, I can do nothing for this great cause. I am an obscure individual, without wealth, or learning, or power, or influence—I would be inclined to take my part in the advancement of the truth, but what am I, that I should be expected to aid in extending it? Brethren, it is a truth, not more trite than needful to be reiterated, that every individual has some one talent assigned him by the church's head—that the obscure and poorest Christian on the earth has something "given him to do" to help forward the ark of God. Let him do it. It has been said, with equal force and beauty, that a single grain of sand, projected into space, would exercise a certain disturbing influence on the mightiest orbs that wheel along throughout its vast infinitudes, and would go on exercising it for evermore; and even so, the humblest believer on the earth—the poor artisan, or labourer, or servant—even the very pauper that hangs for subsistence on public charity, may do good to Zion, and assist in building Jerusalem's walls. Those things which we call insignificant, are not insignificant in the estimate of God. The slightest word that a Christian speaks—the most trifling act that a Christian performs—the prayer of faith that a Christian breathes—the "cup of cold water" that a Christian gives—with each and all of these are connected moral consequences that ramify throughout the universe, and reach forward into eternity. "Who hath despised the day of small things?" "For God hath chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised; yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence."

Let us then, brethren, "trust in the Lord, and do good;" let us "do good unto all men, especially unto 'Zion,' the household of faith." For, let us think, if we do nothing, or next to nothing, for the church, what is to become of our prayers in her behalf? How multitudinous and reiterated have these been! Throughout our whole lifetime—day after day, week after week, year after year—every morning and evening that we have bent our knees in the secret closet, or around the family altar—every Sabbath that we have mingled in the intercessions of the "great congregation"—we have been pleading with the God of Jacob, that he would "arise and have mercy upon Zion." Where are all these manifold and seemingly devout and oft-repeated supplications? They are not dissipated into empty space. They are not hanging in the surrounding atmosphere. They are not annihilated. No, brethren, they have ascended to heaven. They have "entered into the ears of the Lord God of Sabaoth." "Not one of them is forgotten before God." They will be reproduced by him in that "great day," when he will bring every work into judgment, and every secret thing, "whether it have been good, or whether it have been evil." And if, during this life,

we have been doing nothing, and giving nothing, and sacrificing nothing, for Zion's cause, how shall we appear in that day before the "great white throne?" How shall we face the Judge? How shall we confront *our own prayers*? They will stare us in the face. They will cover us with confusion. They will be "swift witnesses" to our hypocrisy. And the frowning Saviour, upbraiding us with our base inconsistency, will challenge us to respond to this solemn question resounding in our ears—"Why called ye me Lord, Lord, and did not the things which I commanded?" Let us "consider this," brethren, if we "forget God," and forget the claims of his church, lest, at last, "he tear us in pieces, and there be none to deliver." Let us realize our obligations—let us redeem our pledges—let us justify our prayers. To all of us, the great King and Head of the church is now addressing these warning words—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works; and then will I profess unto them, I never knew you, depart from me all ye that work iniquity." "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock: and every one that heareth these sayings of mine, and doeth them not, I will liken to a foolish man that built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

A TIME TO DANCE.

A ball having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed (erroneously) to the influence and interference of their pastor, who, in consequence, received the following anonymous note:

"**SIR:** *Obey the voice of the Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Eccles. iii. 4, "A time to weep, and a time to laugh: a time to mourn, and a time to dance."* A TRUE CHRISTIAN, BUT NO HYPOCRITE.

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his own possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note, and others:

My Dear Sir: Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing; which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from a "true Christian."

My first difficulty respects the *time* for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject, for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "*night meetings*," in all ages, both upon morals and health, no one will pretend that the *evening* is the "time to dance;" and perhaps it may not be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the *time* to

be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*? Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men, and maidens, young men and children," dance obedience? If a permission, does it not imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah "came out to meet him with timbrels and with dances." This was also on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had not this been the case, her rebuke had been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psalms cxlix. 3. "Let them praise his name in the dance." Psalm xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness; and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19. "As soon as he came nigh unto the camp, he saw the calf and dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4. "Oh Virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Matt. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produced any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence, nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish Church and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn, and a time to dance." Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in

power?" Verses 11, 13, 14, 15. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him: and what profit shall we have, if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him or pray to him.

From the preceding quotations, it will sufficiently appear, 1. That dancing was a religious act, both of the true and also of idol worship. 2. That it was practised exclusively on joyful occasions, such as national festivals or great victories. 3. That it was performed by maidens only. 4. That it was performed usually in the day time, in the open air, in high-ways, fields, or groves. 5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous. 6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement. 7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

WHO OUGHT TO BE PUNISHED, THE DEVIL OR MAN?—The late Rev. John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin, as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas, "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man ought to suffer the punishment?" While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* to be put to death together." "Ay, Brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."

FRANKNESS.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion; and take care that you mean to do what is right. If a friend asks a favour, you should grant it, if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend, nor to keep one; the man who requires you to do so is dearly purchased at such a sacrifice. Deal kindly, but firmly with all men; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face, another behind his back. We should live, act, and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by men. It is not only best as a matter of principle, but as a matter of policy.

ADVANTAGE OF LAW.—A young man who studied law in Connecticut, became acquainted with the following facts, which are very remarkable, though not so very singular:

A farmer cut down a tree which stood so near the boundary line of his farm that it was doubtful whether it belonged to him or his neighbour. The neighbour, however, claimed the tree, and prosecuted the man who cut it, for damages. The case was committed from court to court. Time was wasted, temper soured, and temper lost; but the case was finally gained by the prosecutor. The last my friend knew of the transaction was, the man who "gained the cause" came to the lawyer's office to execute a deed of his whole farm which he had been compelled to sell to pay the costs! Then, houseless and homeless, he could thrust his hand into his pocket and triumphantly exclaim, "I've beat him!"

Obituary.

Died suddenly, at his residence, in the neighbourhood of Bloomington, Ind., James Blair, (aged sixty years.) Mr. Blair came originally from South Carolina, and was extensively and favourably known to the members of our communion in that state and Tennessee, where he resided for a number of years, and in the west generally, as an honest man, a useful citizen, and exemplary Christian. For about twenty-five years he held the office of ruling elder, and was among the first who took an active part in establishing the church in Bloomington. He was devotedly attached to the religion of his fathers, and to the institutions of the house of God.

On the day preceding Mr. Blair's decease, he was at church, and in the enjoyment of ordinary health; about four o'clock of the following morning he was taken ill, and in about an hour, before the physician could reach him, and his children, residing at but a short distance from his house, could be collected around him, he was numbered with the dead. Though thus suddenly called away from his family and friends, we know that his thoughts had been directed to such an event; he had some presentiment that his death was not far distant, and we feel confident that his preparation was not put off till the last moment.

By this afflicting dispensation of God's providence, his family has lost an affectionate father,—the community, an honest, intelligent, and useful citizen—and the church, a zealous and exemplary officer—one whose loss it will not be easy to replace.

[For the Banner of the Covenant.]

TRIBUTE OF RESPECT.

At a meeting of the students of Miami university, held April 9th, 1849, in the Erodolphian Hall, of which ANDREW W. ROGERS was chairman, and JOHN W. LINDLEY, secretary, the following preamble and resolutions were unanimously adopted:—

Whereas, in the mysterious providence of God, our beloved fellow student, JAMES RENWICK M'MILLAN, has been removed from us by death, therefore,

Resolved, 1. That in the decease of MR. M'MILLAN, we recognise the loss of one whose studious habits, mental endowments, modest deportment and unpretending piety, furnished many pledges of future usefulness to the world and the church.

2. That in consideration of his qualities as a friend, a scholar, and a gentleman, we will ever cherish a high regard for his name and character.

3. That we sympathize with his bereaved friends in their irreparable loss of one so much beloved and respected by all who knew him.

4. That a copy of these resolutions be sent his father, the REV. G. M'MILLAN, and the Banner of the Covenant, Presbyterian of the West, and Xenia Torch Light, for publication.

J. M. M. WILSON, }
 ROBERT MORRISON, } Committee.
 GEORGE CRANE, }

To the preceding testimonial of affectionate remembrance, which we have reason to believe well merited, we feel constrained to add an expression of our own sincere sympathies with the afflicted family and bereaved relatives and friends. Painful indeed is the dispensation by which their fond hopes have been withered, their cherished expectations disappointed. But it was the LORD who gave, and he has only recalled his own. Our departed friend is not lost, he has only gone before. He has been called, we have reason to believe, to a position of greater *usefulness* than earth could possibly furnish, and while those who remain below must buffet with trials and temptations, he has entered upon scenes of unmixed enjoyment. "Blessed are the dead that die in the LORD."

"Thou art gone to the grave, but we will not deplore thee,
 Though sorrow and darkness encompass the tomb,
 The Saviour has passed through its portals before thee,
 And the lamp of his love was thy guide through the gloom.

"Thou art gone to the grave! We no longer behold thee,
 Nor tread the rough paths of the world by thy side,
 But the wide arms of mercy are spread to enfold thee,
 And sinners may hope since the Sinless hath died."

Miscellaneous.

AMERICAN POLITICS AND MORAL LAW.

It is remarkable that the moral sense of the country is so dulled, in reference to every thing that can be called politics; moral distinctions are so far subordinated to the power of party discipline, that almost no effect is produced by the agitation on one side, or the just reprobation it meets on the other. A most melancholy and frightful evidence of the extent to which American politics have become separated from the law of God and the control of moral principle!

We are guilty, as a nation, of the most glaring wrongs, and if there be a just God, we have reason to tremble for His judgments. We are ceasing, as a nation, to have any conscience about public matters. Even good men and Christians, which is most deplorable of all, are suffering an allegiance to party rule, which effectually demolishes their personality under the claims of principle, learning quietly to approve, and passively to follow in whatsoever path their party leads. The fear of God is perishing. The impulse of political adventure bears down other and better impulses. Numbers and force are the instruments, success the test, of all public measures; and the amazing interests of our country, if we do not retrace our steps, are soon to be at the mercy of irresponsible will, instigated by a rapacity for office and power, which no constitutions or bonds of order can restrain.

The neglect of the pulpit to assert the dominion of moral principle over what we do as citizens, has hastened and aggravated the evil I complain of. The false notion has taken possession extensively of the public mind, and received the practical assent, too generally, of the ministers of religion themselves, that they must not meddle with politics. Nothing is made of the obvious distinction between the moral principles of politics, and those questions of election and of state policy which are to be decided by no moral tests. It is the solemn duty of the ministers of religion to make their people feel the presence of God's law every where, and especially here, where so many of the dearest interests of life—nay, the interests of virtue and religion, are themselves at stake. This is the manner of the Bible. There is no one subject on which it is more full and abundant, than it is in reference to the moral duty of rulers and citizens. Command, reproof, warning, denunciation—every instrument is applied to keep them under a sense of obligation to God. Some of the ministers of religion, I am afraid, want the courage to discharge their whole duty in this matter. Their position between two fiery and impetuous torrents of party feeling, is often one, I know, of great weakness, and they need to consider, when they put on their armour, whether they can meet alone one that cometh against them with twenty thousand. But it cannot be necessary that the duties of the ministry in this field should be totally neglected, as they have been in many places hitherto; or if it be, we may well despair of our country.

Party discipline is so strong and peremptory among us, that moral considerations and restraints are overborne by it. Men are always irresponsible when they act in masses. Conscience belongs to the individual, and when all individuality is lost, conscience is lost too. I do not complain that we have parties. It may be difficult to devise any scheme by which it could be avoided. But, in the name of God and all that is sacred, I protest against the doctrine that every man shall be what his party appoints, and justify what his party does. It is the worst form of papacy ever invented. And how dreadfully evident is it that the party discipline of our country, irresponsible as it is, and must be, sweeps like a maelstrom around the personality of our people, engulfing men and churches in its dismal vortex! Few men have the nerve to resist it. Their scruples are overruled, they are convinced against their reason, the spirit of the multitude expels the Spirit of God—it is their

duty—their party is most assuredly to be the salvation of the country—the voices of the multitude and the chief priests prevail, and Christ is crucified!

The preponderant influence of Slavery, in the institutions of our country, is a powerful cause of the result we are deploring. With a population inferior to that of the Free States, and rapidly decreasing, it is yet demonstrable that Slavery has hitherto borne rule in the nation. I saw, but a few days ago, a table of the Presidents and all the chief officers of State in our country, since the adoption of the Constitution, showing that, in the highest grades of office, at least five-sixths of the incumbents have been from the slaveholding States! I laid the record down with feelings of indignation, shame, and grief, that I cannot find words to express—indignation that the lordship of Slavery has asserted so effectually the lordship of office—shame that we have suffered it to be so—grief at the discovery that Slavery is the characteristic and dominant power of our country. It was no relief to remember that Virginia, the breeder of slaves, a distinction at once cruel and infamous, has also been the chief breeder of Presidents—as little, that the national capital has been, and still is, the great slave market of the nation—as little, nay less, that northern leaders have there conspired, for so many years, to stifle the prayer of freedom in the halls consecrated to equal rights and human liberty. O, my country! hang thy head and blush over this desecrated name!—a name which thou hast emblazoned before mankind, but hast made a fiction at home, in thy republican slavedom!

Slavery being thus predominant in the politics of our country, they have grown as irresponsible, as destitute of conscience, and remote from the fear of God, as slavery would require. The moral deterioration of which I have complained here at the north, has been visibly due, in no small degree, to the assimilating power of a southern influence. Slavery, as such, has no principle—it loosens all the evil passions of human nature. Its law is human will. The style of southern politics has accordingly been signalized by irresponsibility from the first: And the south has been steadily travelling northward, bringing its license with it, expelling the ancient time when merit reigned among us, and making us familiar with the lawless spirit of political adventure and rapacity. Our evil communications have corrupted our good manners; till now, the separation of politics from the fear of God and the constraints of moral obligation, is become national in our people.

Rev. Dr. Bushnell.

NEWSPAPERS.

The first printed newspaper was published in England, in 1588, called "The English Mercury, imprinted by her Majesty's printer." This paper was not regularly published.

In 1624, the "Public Intelligencer and London Gazette" was established. Soon afterwards various papers had "their entrances and their exits," in London, among which were "The Scots' Dove," "The Parliament Kite," "The Secret Owl," &c.

"The Spectator" was the first purely literary periodical. It appeared in 1711. This publication, as is known, owes its immortality to Addison. "The Tattler," conducted by Sir Richard Steele, though published a short time previous, was not exclusively literary.

The first French newspaper was established at Paris, in 1631, by Ronandot, a physician.

The first "Literary Journal and Review" ever published, was "The Journal des Savans," commenced in 1565, in France.

There are now published in France seven hundred and fifty journals, of which three hundred and ten are political.

The first American paper was the "Boston News Letter," which appeared on the 24th of April, 1704, by James Campbell. In 1719, "The Boston Gazette" was started.

The third American newspaper was the "American Weekly Mercury," which appeared in Philadelphia, on the 22d of December, 1719.

The fourth American newspaper was the "New England Courant," established at Boston, August 17, 1721, by James Franklin, elder brother to him who rendered the name illustrious.

The oldest living paper in America is the New Hampshire Gazette. It was the first paper printed in New Hampshire, and was established by Daniel Fowle, at Portsmouth, in August, 1756. It was originally printed on half a sheet of foolscap quarto, as were all the papers of that day; but was soon enlarged to half a sheet crown folio, and sometimes appeared on a whole sheet of crown. It is now in its 93d year, and is a well conducted paper of goodly dimensions.

The oldest living newspaper in England is the Lincoln Mercury, first published in 1695. The oldest in London is the St. James' Chronicle, of 1761. The oldest paper in Scotland is the Edinburgh Evening Courant, of 1705. The oldest in Ireland, the Belfast News Letter, of 1787.

THE PERIODICAL PRESS.

In 1720 there were only seven newspapers, (the only periodicals at that time,) published on the American continent. In 1838, however, it was ascertained through the Post Office department at Washington, that in the United States alone, the number of newspapers, magazines, reviews, and other periodicals regularly published, was 1555, including 38 journals in German, 4 in French, 6 in French and English, and 1 in Spanish. New York had the largest number, (274) Pennsylvania the next, (253) Delaware had the smallest, (2) and Iowa next, (3.) Upon these publications there was scarcely any restriction, and their circulation was universal, presenting an appropriate occasion for the Christian's heart's desire and prayer that their influence may be sanctified and blessed.

This state of things presents a striking contrast with that abroad. In Great Britain, every sheet of every public journal is charged by the Government two cents for a royal stamp; every pound of paper upon which the journal is printed is taxed six cents; for every advertisement, and for every time it is inserted, a tax of from thirty to fifty cents is exacted; and the proprietor of every public journal must give good security in \$1000 that he will publish nothing libellous, slanderous, or seditious, and record his name officially with the authorities before he issues the first number. In France there has been a ceaseless war against the press during Louis Philippe's time. In his last seventeen years, 1,129 prosecutions were directed in his name against the public journals—57 were obliged to suspend publication on account of the penalty imposed—the writers were sentenced to 3,141 years of imprisonment, and the journals to a fine of 7,110,500 francs.

ARE THE PLANETS INHABITED?

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for a solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us from even

the nearest of the planets is remembered, it can scarcely be matter of surprise, when the telescope affords no direct evidence of the question, whether the planets, like the earth, are inhabited globes. Yet though it gives no direct answer to the inquiry, modern astronomy has collected together a mass of facts, connected by the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which the solar system is composed, which form a vast body of analogy, leading the intelligent mind to the conclusion that the planets are worlds, fulfilling in the economy of the universe, the same functions, created by the same divine hand, for the same moral purpose, and with the same destinies as the earth. Thus, for example we find that those orbs, like our own, roll in regulated periods round the sun: that they have nights and days, and successions of seasons, that they are provided with atmospheres, supporting clouds and agitated by winds: and thus also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest, there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign: there rain must fall: there hail and snow must descend.

Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces: and thus proves the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favourable circumstances, its disc is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Meadler, two Prussian astronomers, have devoted many years' labour to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and defined as that which we possess of our own; in fact, the geological outlines of land and water have been made apparent upon it. But a still more extraordinary fact, in relation to this planet, remains to be considered. Among the shaded markings which have been noted by the telescope upon its disc, a remarkable region of brilliant white light, standing out in bold relief, has been observed surrounding the visible pole. This highly illuminated spot is to be seen most plainly when it emerges from the long nights of the winter seasons; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and, at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole, then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves, as it becomes heated by the summer sun. Now, these facts prove to us incontrovertibly, that the very geographical regions of Mars are fac similes of our own. In its long polar winters, the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us, in consequence of their reflective properties: that these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. The fact is a most striking one in reference to the present question.

If the moon has proved to us, incontrovertibly, that one of the celestial luminaries is a solid sphere, carved into elevations and depressions analogous to those familiar to us, as the mountains and valleys of the terrestrial surfaces, Mars teaches us as emphatically that another among them is a world filled with its rains, and snows, and clouds, and seasons suited to the purposes and wants of organic life, which is intimately dependent upon such adaptations for its being.—*Westminster Review*.

Domestic Missions.

REPORT OF A DOMESTIC MISSIONARY.

By a rule adopted at the last meeting of Synod, Domestic Missionaries were directed, "in addition to their reports to the Presbyteries with which, from time to time, they may be connected, to furnish regular reports to the Board of Missions, from which such statements as are of general interest may be selected for publication." The design of this regulation is simply to let the churches know more definitely the condition of the Domestic Missionary field, accessible to our efforts, and the progress made in attending to it. We hope that proper attention will be given to this subject, as it is certainly to be expected that the interest which will be felt in sustaining Domestic Missions, must correspond with the amount of information which may be furnished in regard to them. In the mean time, we are glad to submit the following report from one of our licentiates, in whose usefulness we most heartily rejoice.

TO THE BOARD OF MISSIONS OF THE R. P. CHURCH.

Cincinnati, April 9, 1849.

According to the instructions of Synod, I passed the month of November within the bounds of the Pittsburgh Presbytery. Owing, I suppose, to the appointment having been unexpected, and no meeting of Presbytery having been held after it was made, no arrangements appeared to have been formed for my coming. Except, therefore, one Sabbath that I spent very pleasantly in "Union Church," a branch of Mr. Guthrie's congregation, I was chiefly occupied in supplying pulpits in the city. I then entered the bounds of the Ohio Presbytery. December, I passed among a few of our people near Utica, Licking County, Ohio. They are a pious, intelligent people, and eminently kind and friendly. Their number is yet but few: they are gradually growing, however, and they intend soon to erect a church. In conjunction with another small organization some sixty miles north of them in Logan County, a pastor might be permanently settled. For a time, perhaps, they would require assistance, either from the Presbytery or from the funds of the Missionary Board; but after a time, I am fully persuaded, they could easily sustain themselves, and at last, perhaps, form two substantial congregations.

Since that time, with a few interruptions, I have been occupied in Cincinnati. From one cause or another, this church has never prospered; and though the few people that form it are earnest, intelligent Covenanters, they are so few that they have almost become disheartened. Things, however, look somewhat brighter than they did, and if regular supplies of preaching be afforded, I trust that our cause may yet gain a hold in this place.

I spent two Sabbaths in February in the congregation at Garrison Creek, Fayette County, Indiana. Dr. Herron has since accepted a call from that people, and proposes to-morrow to start for that place to settle. I also spent two Sabbaths of March in or near Xenia. The congregation there has divided; the part in town finding it difficult or impossible to worship in a church at a distance of six miles—and Rev. H. McMillan remains with those in the country. The town branch is small: larger, however, than many vacancies I have seen, and the members of which it is composed are generally such as would form an excellent foundation for a church. They understand our principles, and are attached to our church from conviction. So far as I have seen our church there, its appearance is very encouraging. And one observation I will be permitted to make, that vacancies have been left too much to support themselves. Many excellent opportunities of usefulness have thus been lost. And a general hope is entertained in this part of the church, that an organized Home Missionary Society will extend, under the advice of Presbytery, such aid in their cases as shall be useful and advisable.

Religious Intelligence.

From "The Banner of Ulster."

SOIREE TO REV. JOHN NEVIN.

On the 28th of March, a soiree was given to the Rev. John Nevin, in the Dervock school-room, as an expression of Christian sympathy and encouragement, prior to his departure for the United States of America. About one hundred and fifty of the great and the good of the town and neighbourhood sat down to tea, which was got up in the most comfortable and elegant manner, by the ladies. The Rev. Wm. Munnis presided; and in his opening address, he made some happy and beautiful allusions to the moral and religious character of the Rev. John Nevin, which called forth the marked approval of the meeting.

A deputation from the General Committee of Financial Schemes of the Eastern Reformed Presbyterian Church read an Address to Mr. Nevin, and presented him with a number of appropriate books and a purse of gold. On each book the following inscription was printed:—

"Presented to the Rev. John Nevin, Carnaff, Dervock, accompanied with a purse of gold, at a public soiree, given to him on Wednesday evening, the 28th of March, 1849, by the 'General Committee of the Sustentation Fund and Juvenile Missionary Associations of the Eastern Reformed Presbyterian Church, Ireland,' on the occasion of his emigration to the United States of America, as a token of their esteem and admiration for his private and social worth—his amiable and benevolent disposition—his mental independence and moral courage—his ministerial character and usefulness—his co-operation in the moral and benevolent institutions of the day; and for his successful agency in promoting the Financial Schemes of our Church."

The Rev. JOHN NEVIN read a reply to the address, both of which will be found in our advertising columns. Nothing could exceed the attention and sympathy of the meeting during this part of the proceedings.

The following gentlemen stated the principles and urged the claims of the accompanying subjects:—The Rev. Robert Nevin, on "A common fund the most efficient mode of supporting and extending the Redeemer's kingdom;" the Rev. Mr. Thompson, on "The Evangelical Alliance;" the Rev. J. A. Chancellor, on "The missionary character of the Church;" Mr. William Hopkins, on "Sabbath school instruction, and its influence on the Church;" the Rev. Mr. Bellas, on "Total abstinence from all intoxicating drinks, the friend of all our literary, patriotic, benevolent, moral, and religious institutions, and the enemy of none;" the Rev. Jacob Alexander, on "Juvenile missionary associations, their effects in training and calling into active and zealous co-operation the youth of the church, for the accomplishment of the prophecy when 'the earth shall be full of the knowledge of the Lord.'"

Mr. ROBERT CAMAC, who took a very active part in the preliminary proceedings of this soiree, and in its successful management, moved, in a very appropriate manner, "the grateful acknowledgment of the committee and the meeting to the ladies, for their presence such a severe evening, and for their co-operation in providing such comfortable tea in such an elegant manner."

The Rev. F. Dobbs, Derrykeighan Glebe, was then called to the chair, and the Rev. J. Nevin, in a very complimentary manner, moved, "That the cordial thanks of the meeting be given to the Rev. Mr. Munnis, for his kindness and Christian sympathy on the occasion, and for his dignified conduct in presiding over the meeting."

The Rev. Mr. DOBBS concluded the proceedings by expressing, in a most kind and Christian spirit, his esteem for Mr. Nevin's private and public worth, and his sympathy with the objects of the meeting, and pronounced the benediction.

As Mr. Nevin intended sailing the following morning, nearly an hour was spent by his personal friends in bidding him farewell.

ADDRESS TO THE REV. JOHN NEVIN, CARNAFF, DERVOCK.

REV. AND DEAR SIR,—We, the General Committee of the Financial Schemes of the Eastern Reformed Presbyterian Church, being aware that your engagement with the Synod at its last meeting—to remain six months longer in this country and re-visit the congregations under its care, so as to complete the organization of our plans for raising funds for the support and extension of the Gospel has closed; and having heard of your determination to carry into immediate effect your original design when you left Li-

verpool, to emigrate to the United States of America—could not allow so important and eventful a circumstance to you and to us to take place, without affording a public opportunity such as the present to your numerous friends, admirers, and fellow-labourers, to express to you some measure of our esteem, and present you with a token of gratitude.

In leaving your native land, it must be to you a source of gratitude to the Giver of all good, as it is of honour and pleasure to us, that your private character is without a stain—your whole life has been a course of moral purity.

Your social and moral dispositions have been characterized by kindness and benevolence. Your public character has been distinguished for mental independence and moral courage: no difficulties, however great, have been sufficient to turn you aside from the path that duty and conscience pointed out: you have been the uncompromising friend of civil and religious liberty.

Your official character, as a minister of the gospel, has been peculiar for zeal, faithfulness, and devotedness. By you the glad tidings of great joy have been preached to the poor; through you, the ministerial character has been dignified, and the gospel glorified—"a living epistle, known and read of all men."

Your connexion with the Evangelical Alliance shows how anxious you have been to cement still closer the bonds of holy brotherhood that exist among all them that love the Lord Jesus Christ in sincerity and truth.

You have proved yourself the untiring friend and advocate of Sabbath school instruction and the temperance reformation.

These rare and enviable qualities of mind, and these works of faith and labours of love, have endeared you to all the friends of humanity, and have caused you to be esteemed and admired by all the great and the good who have the honour and pleasure of your acquaintance.

But it is your conduct as the Agent of the Financial Schemes of the Eastern Reformed Presbyterian Church, that we wish specially to mark on this occasion. Through these plans the following important principles have been brought prominently forward, clearly taught, and strongly enforced, and, to a considerable extent, practically carried out:—

1st. That the ordinance of supporting the gospel is of the same divine origin, and of the same moral obligation as the Sabbath day, or the Lord's supper; and that with no other scriptural duty are the divine promises more fully connected than with the observance of this ordinance. "Even so hath the Lord (Jesus) ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 14. "I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a SWEET SMELL, A SACRIFICE ACCEPTABLE, WELL PLEASING to God," for which "my God SHALL SUPPLY ALL YOUR NEED, ACCORDING TO HIS RICHES AND GLORY BY CHRIST JESUS." Phil. iv. 18, 19.

2d. That the payment of the ministry of the people from a common fund, is a scriptural means of supporting the gospel. This position is established by the unity of the church, her example in times of primitive purity, and the duty of the strong to support the weak. See Acts ii. 44, 45, and iv. 32, 34; 2 Cor. viii. 14. Those churches, in modern times, which have adopted this plan, have been blessed with most success in their efforts to extend the Redeemer's kingdom.

3d. That as all the members of the church have a *personal* interest in her prosperity, it is of indescribable importance that all should be *personally* engaged in supporting the gospel; and that, therefore *each* member of the church should contribute *something*, however trifling in amount. Mark xii. 43, 44.

4th. That all should give as God may prosper them. Deut. xvi. 17; 2 Cor. viii. 12.

5th. That the amount contributed should be given with a *willing* mind. 2 Cor. ix. 7.

6th. That *each* should do his duty *steadily*, SYSTEMATICALLY, and PRAYERFULLY, and that if *all* would do what they *could*, and what they *ought*, the result would be great, beyond the most sanguine expectations. "Therefore, my beloved brethren, be ye STEADFAST, UNMOVEABLE, ALWAYS ABUNDING in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. v. 8.

Through your agency juvenile missionary associations have also been organized in all our congregations—so that it may, in some measure, be said that each female in our little section of the church, "hath done what she could," and of the youth generally, that, "out of the mouth of babes and sucklings hast thou ordained strength."

You will be gratified and cheered from the knowledge of the fact, that though the members of our church, in common with the inhabitants of this our native land, have had for the last three years, to contend with famine, pestilence, and death, and a

complete revolution in the monetary affairs of the country, yet our financial plans of supporting and extending the gospel are in as prosperous a state as at any time since their organization; and an idea may be formed of this prosperity, when it is stated that the average salary of our ministers has been raised from £55 to £80 per annum.

In these and similar schemes, we see the progressive character of the Christian and the Christian church, and which, under the Divine blessing, will prepare the way and introduce her into the light, liberty, love and liberality of her millennium glory, when the earth shall be full of the knowledge of the Lord.

Our painful feelings at parting with you are very much relieved by the consideration that you are going to one of the finest countries in the world, the inhabitants of which have made unparalleled sacrifices for civil and religious liberty. They stand in the front rank for their benevolent and religious institutions, and for their efforts to support and extend the Redeemer's kingdom at home and abroad. That section of the church with which you will be connected there, in proportion to her numbers, is second to none for every thing that is great, liberal, benevolent, and good, in carrying out the objects of the great Head of the church. Knowing that your principles and actions are in complete harmony with her members, we anticipate for you a cordial and fraternal reception, and we look upon you as designed, in the providence of God, as another connecting link that will bind still closer in the bonds of holy brotherhood, the fellowship between them and us that has hitherto existed.

As an expression of our esteem, and admiration of your private and social worth, your amiable and benevolent dispositions; your mental independence and moral courage; your ministerial character and usefulness; your co-operation in the moral and benevolent institutions of the day; and for your successful agency in promoting the Financial Schemes of the Eastern Reformed Presbyterian Church, with which you are connected—we beg that you will accept of these books, and of this purse of gold, accompanied with the sincere desire and prayer, that your voyage across the Atlantic may be safe and prosperous—that your labours in your adopted country may be acceptable and successful, and that when the chief Shepherd shall appear, “you may receive a crown of glory that fadeth not away.” Signed by order,

JOHN M^rVICAR, Belfast.

JOSIAS ALEXANDER, Londonderry.

JAMES CLARKE, and } Ballymoney.

HUGH SMALL, }

Dervock, 28th March, 1849.

REPLY.

GENTLEMEN,—I cordially thank you, and the friends who have united with you in this expression of kindness, for these very substantial proofs of your regard. The intrinsic value of these presents is worthy of the liberal character of the donors, but it far exceeds any merit to which I can lay claim. That value is also doubly enhanced by the quarter from which these gifts spontaneously come. Had this excellent Commentary, and this purse of gold, come as tokens of royal favour, from the sovereign of England, I would not have considered the honour so great as that now conferred upon me, nor should I have felt such an exquisite gratification as I now feel in receiving these testimonials of Christian friendship at your hands. And why? Because, next to the approbation of God and of conscience, I value the approbation of the wise and the good. To stand high in the estimation of friends whom I love as brothers, among whom I have lived, and with whom, for some time, I have laboured in the same cause, and whose moral worth, enlightened zeal, and self-denying services in every generous and benevolent enterprise, have justly established their praise in all the churches, is to me an honour truly enviable, and a gratification which, I assure you, gentlemen, will not prove transient.

Gentlemen, the address to which I have been just listening has produced two opposite effects in my mind—humility and ambition—humility, under a deep consciousness of my unworthiness, feeling, as I do, how far short I come of the excellence you have ascribed to me; and ambition—I trust a holy ambition—inspiring me with resolution to endeavour to approximate this excellence as nearly as possible. The too partial manner in which you speak of my claims upon your gratitude and your regard would lead me to charge you with flattery, did I not know you to be incapable of saying what you do not believe. I can find an apology for the strength of your language in the excess of your favouritism; but even this thought deepens the humbling conviction of my shortcomings, and strengthens my ambitious desires to deserve the character you have given me.

You call me a friend of civil and religious liberty. Gentlemen, I accept of the compliment. I have no faith in the *divine right* of sovereigns, lay or ecclesiastical. I cannot submit to the sentiment that the *few* have by birth a right to lord it over the *many*, nor to the maxim that *might* constitutes *right*. On the other hand, I cannot approve of employing violent means to redress political wrongs, because I believe in the truth of my Saviour's declaration—"All they that take the sword shall perish with the sword,"—and because I believe the weapons that "are not carnal, but mighty through God," to be immensely more effectual for permanent good. I rejoice, therefore, in the progress of the *peace* movement, one object of which is to settle national disputes by arbitration instead of war; for I can discover in it the principle which, when properly understood and generally applied, will work out the introduction of that predicted period when "nation shall not lift up sword against nation, neither shall they learn war any more." But while I greatly lament that blood has been shed, and more is likely to be shed, in securing civil and religious liberty, I do confess my sympathies are entirely on the side of the people of Europe, who are now manfully struggling to throw off the yoke of ecclesiastical and political oppression. I rejoice in the revolutions which have occurred, or which are in progress, because I see in the political convulsions of European nations, in the tottering of thrones, and in the overthrow of dynasties, satisfactory evidence of an approaching emancipation to the human mind, so long enslaved by superstition and despotism. Even already has it burst its adamantine chains, and asserted its rights to political liberty and religious freedom.

Prophecy, too, when compared with providence, encourages my hope and strengthens my conviction that the Lord is thus preparing a *highway* for the chariot of the gospel to reach the utmost ends of the earth, and to carry with it to all nations that liberty wherewith Christ makes his people free.

I rejoice, gentlemen, in my connexion with the Evangelical Alliance, to which you have kindly alluded. I approve of that truly catholic organization, because I consider it based on noble principles, and calculated to produce noble effects. In proof of this, I need only refer to the evangelical character of its doctrinal "basis," and to one fundamental element in its constitution—namely, that no compromise of principle is either expected or demanded from members, nor any curtailment of liberty required in the use of pen or tongue, when employed under the influence of brotherly kindness, in maintaining and extending peculiar views. And I am happy to think that I have been connected with a church which has from the first cordially sympathized with this Christian movement, and which could furnish such representatives at the meetings of the Alliance as the Rev. Dr. Henry, of Letterkenny, and the late Rev. Dr. Paul, whose loss to the church militant has been so universally felt.

The labours of this association, I have no doubt, will contribute to the removal of much sectarian prejudice and pride, and to the diffusion and manifestation of brotherly love among Christians of all denominations. Already, indeed, has this influence of its spirit been felt in uniting some orthodox parties that had too long stood asunder, and in producing among others a closer approximation. As a specimen of the fruits it is likely to yield, I may appeal to our Sabbath evening meetings in this very house, where persons of all the sects which this neighbourhood supplies, assemble to worship the same God and Saviour, and to hear the same gospel from ministers of different names and creeds, presenting thus to the world an attractive picture of "Christian union." My belief is, that the Evangelical Alliance is one means, in the hand of the Church's Head, to accomplish that cheering prediction of His Spirit,—“Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.”

As the subject of Sabbath school education and temperance, to which you refer, are, at this meeting, to be discussed by gentlemen able to do them ample justice, I will satisfy myself with simply expressing my conviction, that both these movements are owned by God, and that both are auxiliary to the general well-being of society, the spread of the gospel, and the advancement of the millennial glory of the church; and also my hope, that the friends of these causes in Ireland, and elsewhere, will not cease their exertions till they shall have been crowned with universal and triumphant success.

Of my connexion with the financial schemes of the Eastern Reformed Presbyterian Church, you make honourable mention in your address. I would be doing injustice to others, if I were to appropriate all the honour you ascribe to me in

this matter. I have, indeed, felt a deep interest in the success of the schemes to which you refer, and, in compliance with the church's earnest request, I have hitherto deferred the execution of my purpose to emigrate, that I might labour with you in promoting their successful operation. The scriptural principles which form their basis you have distinctly enumerated, and they clearly show that a common fund for the support of the gospel has its origin not from man, but from God. I have no doubt that my friend, Mr. Nevin, who is to address the meeting on this subject, will be able to show that this plan of gospel support is not only sanctioned by the authority of Divine principles, but that it was exemplified by the church in the apostolic age. The successful working of the system, first by the Methodists, then by the Free Church, and more recently by our own small body, sufficiently recommends it to the favourable consideration of the universal church, and I hope soon to see it more generally adopted.

I do confess, that I feel highly gratified that my name and efforts have been connected with the first attempt to exemplify its efficiency among Irish Presbyterians. But if I have been successful in any degree in recommending its adoption, it is because I have had the hearty co-operation of the enlightened and liberal of my brethren, of whom you, gentlemen, are the fit and honourable representatives. To you, and not to me, belongs the honour of giving, among Presbyterians in Ireland, the *first practical* demonstration of the power of an all-important principle. You have clearly shown in the light of an example worthy of imitation, that the love of Christ is more efficacious in constraining to zeal, exertion, and liberality in the support and extension of the gospel than any measures of coercion, whether ecclesiastical or civil. On a small scale, you have efficiently worked a principle which, when it is generally acted on, will break down powerful barriers to the progress of the gospel, and ultimately carry its glad tidings through the length and breadth of Ireland and of the world; and, at the same time, promote a revival of religion in the church, and be a source of additional joy to her members; for you, gentlemen, can bear witness that, instead of the dissatisfaction generally felt at *compulsory* assessments for ecclesiastical purposes, the conscientious and liberal contributors of *free-will offerings* to your fund have manifested satisfaction and joy proportioned to their liberality. "The people rejoiced, for that they offered *willingly*, because with perfect heart they offered willingly to the Lord."

I feel assured, gentlemen, that I will meet from the American brethren that fraternal reception which you anticipate for me, should a kind Providence carry me safely across the waters of the Atlantic. But though I should be far removed from those with whom I have taken "sweet counsel together, and walked to the house of God in company," I shall never cease to pray for their welfare, and for the prosperity of God's cause in their hands, and in the hands of all evangelical brethren in Ireland; nor shall I neglect to improve any opportunity which may offer of seeking the good of my afflicted but beloved country.

I can find no more appropriate form of expressing my feelings towards you, gentlemen, and those whom you represent, as well as towards this respectable assembly of my friends and acquaintances who have united with you to do me honour, than that which is furnished in the apostle's valedictory address to the Corinthian church—"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

JOHN NEVIN.

Ecclesiastical Proceedings.

ORDINATION AND INSTALLATION OF MR. H. A. M'KELVY.

On the 16th of April last, Mr. Hugh A. M'Kelvy was ordained to the office of the ministry, and installed as pastor of the Reformed Presbyterian Church of Walnut Hill Prairie, Marion County, Illinois, by the Western Presbytery.

The Rev. M. Harshaw preached the sermon, from John xxi. 17, "Feed my sheep." Rev. J. M'Master proposed the usual questions; Rev. S. Wylie offered the ordaining prayer; Rev. J. W. Morrison delivered the charge to the pastor; and Rev. A. M. Stewart the charge to the people.

LICENSURE OF MR. JAMES PEARSON.

At the stated spring meeting of the Reformed Presbytery of Philadelphia, Mr. James Pearson, who had completed his theological course in the Seminary, having delivered with approbation the usual pieces of trial, and sustained a very satisfactory examination in regard to his theological knowledge and personal religion, was licensed to preach the everlasting gospel. We hope his labours may be abundantly blessed, and his own soul refreshed and strengthened by the performance of his duties.

RECENT MEETING OF THE PHILADELPHIA REFORMED PRESBYTERY.

The Philadelphia Presbytery held its stated spring meeting in the beginning of last month, (May,) commencing its sessions on the 1st, and closing them on the 7th. In addition to the licensure of Mr. Pearson, which has already been recorded, several other interesting items of business were transacted. Mr. Robert Patterson and Mr. S. L. Finney were received under the care of Presbytery, as students of theology. Arrangements were made for the purpose of carrying into practical operation the Book of Discipline adopted at the last meeting of Synod. Sessions were directed to send their records to each stated meeting of the Presbytery for examination. A resolution was adopted to request General Synod, at its next meeting, to establish a uniform system of presbyterial visitation. Congregations were directed to take up collections, in whatever way might be thought most expedient, for the publication of the new edition of the Testimony. A communication from the Board of Missions, presenting several suggestions designed to advance the interests of domestic missions, met with unanimous concurrence. The whole meeting was interesting, and the measures adopted, it is trusted, will prove very beneficial to the department of the church under its supervision.

ARRIVAL OF MR. NEVIN.

We have great pleasure in announcing the safe arrival in New York, of the Rev. John Nevin, an account of whose departure from Ireland may be found in the preceding part of this number. Mr. Nevin's good works have gone before him to this country, and will secure to him a hearty welcome. We hope the zeal, energy, and judicious activity for which he has been conspicuous, in his native land, may mark his course in the new field of labour on which he has now entered.

New Publications.

ANDERSON ON SAVING FAITH. 18mo. pp. 186. William S. Young, Philadelphia, 1849. Price 25 cents, half bound; 31 cents, sheep.

This treatise is a reprint of a work written by the Rev. Dr. Anderson, whose praise is in the churches, especially for a valuable and excellent defence of scripture psalmody, in opposition to all imitations and human compositions. His work on Saving Faith contains many precious scripture truths, which will be read by the experienced Christian with pleasure and profit. But it may be doubted whether his definitions and descriptions of the appropriation which certainly belongs to saving faith be the most accurate. He gives the following definition of saving faith: "That it is a real or unfeigned persuasion, wrought in my heart by the Holy Spirit, that in the gospel record or testimony, God gives his Son, Jesus Christ, with his whole salvation, to sinners of mankind indefinitely, and to me a sinner in particular." And is this all that is in saving faith? Is this appropriation? Surely appropriation means an act of the will, receiving and making mine something that I had a right thus to appropriate. The definition certainly asserts the right to receive or appropriate the thing offered, but it goes no farther. There is not a word about receiving. The Westminster divines, we think, were more accurate, when they make "receiving" the first act of saving faith, presupposing all that is expressed by Dr. Anderson's definition, as the gospel offer—the warrant to receive or appropriate. The definition says, "a real or unfeigned persuasion—that God gives his Son," &c. Is that any thing more than a hearty belief of the offer? Does it say any thing about complying? Does giving imply receiving? In 2 Sam. xxiv. 23, we find to give and to receive are very different things. "All these things did Araunah as a king give unto the king,"—"but David received them not," verse 24. "And the king said unto Araunah, Nay," &c. He would not offer to his God that which cost him nothing.

THE PROVIDENCE OF GOD DISPLAYED in a series of interesting facts. 18mo., pp. 215. Philadelphia, *Presbyterian Board of Publication*, 1849.

This volume contains a large and judicious collection of anecdotes, illustrating the doctrine of an overruling Providence. It is well calculated to instruct and please.

THE LITTLE ITALIAN BOY. By Cousin Mary. 18mo. pp. 36. Philadelphia: *Presbyterian Board of Publication*, 1849.

This little work contains two short but well told sketches, designed to illustrate the character of Romanism. The first is a story of a little Italian boy and his mother; the second is an account of the condition of the Roman Catholics of Ireland, as related by the delegation now in this country, for the purpose of collecting funds to aid in the evangelization of the Roman Catholic districts of Ireland. Both are well written and interesting.

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 Penn's Manor—B. Sterling.
 Pittsburgh—Wm. L. Adams.
 “ John Gemmill.
 Allegheny City—John G. McMillan.
 Washingtonville—Robert M'Coy.
 Milton—T. S. Mackey.
 Greensburgh—Wm. Brown.
 Mercer—Wm. Stevenson.
 Darlington—Rev. Geo. Scott.
 New Castle—J. N. & S. C. Euwer.
 Brighton—W. Scott.
 Easton—
 Dundaff—John Irvin.
 Harford—Geo. Gamble.

Evansburgh—W. C. Anderson.
South Carolina.—
 Torbit's Store—Hugh M. Nisbet.
 Lewisville—Wm. Moffat.
 Hazlewood—James Y. Mills.
Ohio.—
 Xenia—James C. McMillan.
 Oxford—Rev. G. M'Millan.
 Cincinnati—William Gibson.
 Cedarville—J. C. Nisbet.
 Utica—John Reed.
Indiana.—
 Bloomington—Dr. Hugh McQuiston.
 Steel's P. O.—Rev. E. Cooper.
 Princeton—Robert Duncan.
Illinois.—
 Walnut Hill—W. Cunningham.
 Elgin—W. McCarnack.
 Thorn Grove—Jno. McEldowney.
 Monmouth—J. W. Hoge.
 Sparta—Taylor Nisbet.
 Chicago—Rev. A. M. Stewart.
Tennessee.—
 Cloyd's Creek P. O.—John Eakin.
 Fayetteville—Wm. Wyatt.
Mississippi.—
 Storkville—Jno. Caughy.
Iowa.—Franklin—Robert Smyth, P. M.
Wisconsin.—
 Rock Prairie P. O.—Jno. Barlass.
 Milton P. O.—Jno. Alexander.